

duce a single passage of holy scripture that would extend the privilege and benefits of the Eucharist to a single individual *outside of the legitimate membership of Christ's church* or, the faithful members of that body.

In all my controversy on this subject I have heard but one scriptural passage quoted to sustain open communion, to wit: "Let a man examine himself and so let him eat of that bread and drink of that cup." I Cor. 11: 8.

Let me here call the attention of the reader to the undeniable fact that this was spoken, or written to, and of, the lawful members of the church; men and women who had complied with the literal interpretations of Christ's law of initiation, and its antecedent object lessons. It is claimed from this passage that we have no right to exclude any one from the Lord's table. If this claim be true, how are we to understand Paul's instruction concerning members who walk disorderly, such as fornicators, covetors, idolaters, railers, drunkards, extortioners, with whom he commands us not to keep company nor to eat with them. I Cor. 5: 11, and II Thess. 3: 6.

Here the free and open communists will find two horns of a dilemma; if they say Paul refers to common or private meals, I answer, if such characters are unfit to eat with at private tables, shall we partake with them at that table which the Lord has sanctified for the worship of God? If it is claimed that Paul refers to the Lord's Supper, then this point is disposed of without further argument on my part. Let the advocates of the unrestricted freedom of the communion table read the divine messages to the seven churches of Asia, and find comfort if they can. See Rev. 1: 2. Another point worthy of attention is the fact, that refractory members may defy discipline by joining in with some other denomination and then return to partake with us of the sacred emblems of Christ's broken body and shed blood and thus "feasting themselves without fear" become spots and blemishes in our "feasts of charity."

What advantage, what profit can accrue to the church by the introduction of such a practice? If any one imagines that any good may come by it, I answer in the language of Paul, "Shall we do evil that good may come?" God forbid. I may add here without fear of successful contradiction, that all who insist on a specific form and mode of baptism as an initiatory ordinance are inconsistent in advocating what is popularly known as open communion, because it gives the lie to their claims of faith in the essentiality of a specific form and mode.

OUR TRACT WORK.

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Just why the committee placed my name in connection with this topic I have not been able to conjecture. But when we remember that committees are sometimes composed of fallible men it may create within our hearts a sufficient degree of sympathy for this emergency.

It is nevertheless true that this subject is one of great importance to the church and should receive special attention by this conference. But that some one might have been named for its ventilation, who had a wider experience in this field of work, I have no doubt. Webster defines the word tract as "a treatise. A written discourse or dissertation, especially a short treatise on practical religion." From the foregoing definitions I think we would be eminently justified in laying great stress on the necessity of printing and distributing tracts for the New Testament scriptures which are our all-sufficient rule of faith and practice—being largely composed of epistles written by the apostles for some special purpose, and thus according to Webster might consistently be called tracts in themselves. At least the great commission, "Go ye therefore into all the world and preach the Gospel to every creature," is still incumbent upon all the followers of the meek and lowly Nazarene.

The printing and distributing of tracts have proven a very successful way in which to aid the pulpit in disseminating the "glad tidings of salvation." That the pulpit and the press are two great factors in moulding public sentiment is generally conceded. That what people read and hear actuates and governs their lives is a problem that needs no further demonstration. That the press is a more potent factor than the pulpit must be apparent to all, when it is remembered that the press has six days in every week to accomplish its work, and the pulpit but one—and that the press reaches many thousands that the pulpit does not.

Who would, for a moment think that any one of the great political parties could for any length of time exist without the press to uphold its principles, and counteract the attacks of her assailants. I do not mean to say that the press has been the prime factor in every reformation. I am rather inclined to think that upon the pulpit must rest this honor. But I do mean to say that the pulpit and the press are twin sisters, and should go hand in hand. And when this is true every barrier in the way of reformation can be successfully removed and every obstacle overcome.

Before the reformation of the sixteenth century it became necessary not only for Luther to cry in thunder tones against the innovation and corruptions of the Latin church, but to publish ninety-five theses condemning the sale of indulgences as contrary to reason and scripture. And no one thing hastened on the reformation more than did the printing press. When the pulpit and the press took up the cause of the slaves in the south, serfdom was soon abolished and freedom declared. Neal Dow, the apostle of prohibition declared that before Maine became willing to suppress the manufacture and sale of intoxicating liquors it became necessary to sow her knee-deep with temperance literature.

It is, however, a sad thought to think that so many of our American printing presses have gone exclusively to money making at the expense of the morals of the people and the good of the nation. But it is also a consoling thought to think that a printing press may be dedicated and consecrated to the service of Christ as well as the pulpit. And when this is true the press becomes a mighty instrument in the hands of the Lord for the promotion of his cause. A press that will serve us in such a capacity we already have—amply sufficient to supply our present wants—but we need more literature especially setting forth the distinctive doctrines of the Brethren church. Our church assumes a peculiarity unlike that of any other in the world—having no creed but the New Testament, and yet believing and teaching that the four Gospels as well as the Acts, and the Epistles are doctrinal in their character, and whatsoever is taught therein should be practiced.

In order that these facts may be brought intelligently before the world it is essentially necessary that tracts be printed and distributed on a large scale. Tracts written by the best talent in the most efficient manner. Tracts that will preach the Gospel of Christ in its purity, not only every day in the week, but every hour in the day. Tracts that will preach the Gospel in the home, no matter how humble it may be. Tracts that will appeal to man's better nature when prejudice is laid aside and the heart open for the reception of the truth. Tracts that will teach the way of life where our faith is not known and our doctrine not practiced. Tracts that will teach people how to live and give them consolation in the hour of death. Such tracts we no doubt have, but only too few. We need to multiply them by the thousands and scatter them broadcast. But all this means great expense and the question arises,